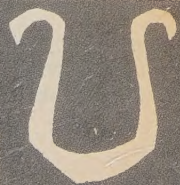


II QUARTER A. D. 1979

THE ANGLICAN DIGEST



THE PRAYER BOOK COMPARISONS

Much comment has been occasioned by our reproducing sections of the Book of Common Prayer and the Proposed Prayer Book for comparison by our readers. As might be expected, the reactions have run the gamut from complete disapproval of the idea to wholehearted approval of it.

One sort of comment, however, deserves particular attention and reply. As most TAD readers know, the Proposed Prayer Book offers two rites for most services: Rite I is traditional language and, to a degree, is comparable with that found in the BCP; Rite II is in contemporary language and differs markedly from the traditional wording of the Prayer Book.

Despite its similarity, however, Rite I is not "identical" to the language of the Book of Common Prayer and it was the incautious statements of some priests that it was that led to our decision to carry out the comparisons — and thus graphically, and without coaching from the sidelines, dispel any such notion.

The comment, fairly often received, that calls for an editorial reply is that we are not being "fair" or objective when we compare a BCP portion with a Rite II portion when there is also a Rite I portion.

It does not appear to the Editors that "fairness" or "playing the game" is at the heart of the matter. What is of the essence is showing the dissimilarities between the two books — and that is precisely what we set out to do.

In many an article and sermon you will be assured that the Book of Common Prayer and the Proposed Prayer Book are quite alike. We do not believe that — and to back our contention we invite our readers' attention to the comparison that begins on page 10 of the current issue (that particular comparison includes both rites of the PPB) and to the comparisons that have been printed each quarter since the beginning of 1978. — The Editors

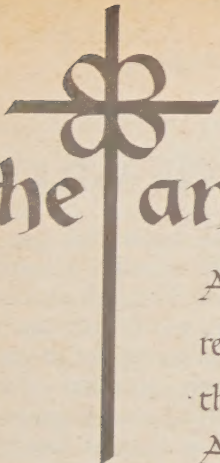
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II QUARTER A. D. 1979



the anglican digest

A quarterly miscellany
reflecting the words and work of
the faithful throughout the
Anglican Communion.

In the beginning God created heaven and earth.

COSMIC CIRCLE

THE majesty and power of the opening lines of Genesis have commanded Western man's attention for centuries and have stimulated some of his most brilliant works.

In the modern age, however, the scientific revolution drove a wedge between man and his ancient beliefs. Because they exalted reason over faith, scientists presumptuously dismissed the story of a Divine Hand creating the universe.

Now, from astronomers probing the frontiers of space, there comes a dramatic series of revelations to

lead us back again to the beginning, to Genesis.

It is a startling development — as if, without our knowing, our thoughts had traveled in a great cosmic circle — and astronomer Robert Jastrow explains why in a recent *New York Times Magazine* article.

Jastrow, director of NASA's Goddard Institute for Space Studies, reports that, despite great initial reluctance, the "big bang" theory of the origin of the universe

is now generally accepted by astronomers.

Photographs of galaxies receding rapidly into space, combined with other breakthrough data, show that the stars are all flying away from a central point: it is a flight, science deduces, caused by a fantastic explosion — probably about 20 billion years ago — involving all the matter in the universe.

The implications of that primal explosion — the big bang — are stupendous. Obviously it means that there was a beginning point for the universe — a moment of birth.

Equally obvious, that event required a cause, a prime mover, a force the existence of which the scientists have now proved, but which they cannot explain.

With exquisite irony, they have brought themselves face to face with the possibility of God.

Although it is an entirely comforting development for theologians, Jastrow notes that it is upsetting to many scientists who have never really wanted to confront the problem of a mystical explanation for the origins of the universe.

The puzzle for such scientists remains unsolvable. The pursuit of the past has brought them to the moment of Creation, but has not explained it. Scientists have scaled the rocky mountains of ignorance, Jastrow concludes, and found

themselves on a peak where theologians have been standing for centuries. — A parish priest in the Diocese of Chicago

BY WILL AND DEED

DID you know that you don't have to die to make a bequest to the Church? Through what is called a "Life Trust Gift" you can make a gift of your house, for example, to the Church or other charitable cause, but continue to live in it and operate it as long as you live. Or you can make a gift of stock to the Church, but continue to receive all the income for the rest of your life. That can be a helpful arrangement in two ways. First, it gives a person a chance to do what he wants to do with what assets he has. (His assets, for instance, could be used up for medical or nursing home expenses until he qualified for Medicaid with nothing left to go for the causes or purposes that had meant so much to him all his life.) Second, the life trust gift is counted as a charitable donation for income tax purposes and can be used to reduce taxes over a period of several years. You are able to enjoy the benefit of your property and income alike while knowing it will go to the cause you want it to go to. — A parish bulletin (Diocese of New York)

WE RECOMMEND

§ To those who do not yet have a copy of Vernon Staley's *The Catholic Religion*: Putting "your name in the pot" for a final printing under the auspices of the Washington Regional Branch of the American Church Union. Copies sell for \$5.50 apiece or \$5.25 per book in lots of ten or more. Write Miss Margaret Lindsay, 3365 Denver Street, S. E., Washington, D. C. 20020.

§ To those who love and cherish the Book of Common Prayer: Ordering *The Book of Common Prayer 1559: The Elizabethan Prayer Book*, edited by John E. Booty and published for the Folger Shakespeare Library by the University of Virginia Press. Simply, and therefore attractively, bound, the book features frontpieces and ornamental letters from the 1559 Book of Common Prayer in the Josiah H. Benton Prayer Book Collection of the Boston Public Library. Professor Booty's editorial hand has been light: "The spelling has been changed and in some cases the punctuation has been altered, but I have exercised restraint in this, particularly with the liturgical text itself, in order to preserve the peculiar flavor of the text, which was written to be read aloud."

Included in the volume, in addition to some 34 pages of explanatory notes (very helpful), a bibliography, and a "Biblical Index", is a brief "History of the 1559 Book of Common Prayer". All in all, the volume is one that will be immensely satisfying to TAD readers — and one that would make an excellent gift. (Folger Books, 201 East Capitol Street, Washington, 20003, \$18.95, plus 50c for postage and handling)

§ Especially to parish priests and counsellors: *Thou Shalt Not Kill — The Christian Case Against Abortion*, edited by Richard L. Ganz, and published by Arlington House, 165 Huguenot Street, New Rochelle, New York 10801, \$8.95. Written from an evangelical Protestant view, the book comprehensively sets out medical, psychological, and moral arguments against abortion which will convince Christians and non-Christians alike. Based on sound scholarship, the book is written in a popular and readable style and provides a definitive and unanswerable argument.

§ To all students of the liturgy: *The Study of the Liturgy*, edited by Cheslyn Jones, Geoffrey Wainwright and Edward Yarnold (Ox-

ford University Press, 200 Madison Avenue, New York City 10016, \$19.25 in cloth, \$8.95 in paper). As a worthy successor to W. K. Lowther Clarke's *Liturgy and Worship* (1932), the book is a masterly study of the history of the liturgy, and a superb source of information on contemporary revisions of the liturgy in Anglican, Roman, Orthodox, and Protestant Churches. The book is concerned primarily with the rites of Initiation, the Eucharist, Ordination, the Office and the Calendar, and is presented historically under five main divisions: Jewish and New Testament, patristic, medieval, Reformation and Counter Reformation, and contemporary (i.e., reforms of the past twenty years). The authors of the several chapters are also careful to point out the doctrinal foundations of liturgical worship, and to show the connection between liturgy and other aspects of Christian activity. The book is well-illustrated and carries a comprehensive bibliography. *The Study of Liturgy* is and will be a definitive and authoritative work on the subject for some years to come.

§ *Christian Hope*, by John Macquarrie: the book sets out the specifically Christian hope from its sources in the Bible through its development in Christian theology to its significance in the contemporary world. In the last chapter, Father Macquarrie offers an alter-

native theory of the individual's destiny beyond death that accords with the understanding of time in modern physical science. It is a challenging study by one of our contemporary great Anglican theologians. (*Christian Hope*, Seabury Press, 815 Second Avenue, New York 10017, \$7.95)

§ To all C. S. Lewis fans, and that should include every Christian: *The Taste for the Other* (William B. Eerdmanns Publishing Company, 255 Jefferson Street, S. E. Grand Rapids, Michigan 49502, \$6.95). The author, Gilbert Meilaender, develops the implications of the central premise of Lewis' theological works, "All human beings are made for life in Community with God and, thereby with one another", by examining the images which Lewis used in his fictional writings to state his social and ethical philosophy. Dr. Meilaender must now be ranked as a leading interpreter of Lewis.

§ To all history buffs: *The Church of England and the First World War*, by Alan Wilkinson, current Director of Clergy and Lay Training in the Diocese of Ripon. The book is a first rate cultural as well as historical study of the English Church during a critical period of its life. Father Wilkinson sheds light on many of the political, social, and economic aspects of English life which have formed the Church of England today. W

illustrated, the book also provides interesting studies of most of the prominent religious and political leaders of the period, and analyzes the problems facing the Church during the post-war reconstruction. (SPCK, Holy Trinity Church, Marylebone Road, London NW1 4DU, £ 10)

§ To all lovers of nostalgia: *Second Pew Front* by Dorothy Lindsay (Lakeside Press, 1108 Lakeside South, Seattle, Washington 98144, \$5.25 postpaid). The stories in the book are fiction but are based, however, on the author's experience as the daughter of an Episcopal priest in New York State in the 1900s. Witty and charming, each chapter is a delight. It is a book to be read and re-read for its winsome story-telling together with its insights into ordinary Christian virtues. *Second Pew Front* would make a lovely gift for a friend.

§ To all parish priests and seminarians: *Gospel Power*, by Father John Burke, O.P. (Alban House, 2187 Victory Boulevard, Staten Island, New York 10314, \$4.95). It is a first rate practical book on proclaiming the Gospel through preaching. Written from a Roman Catholic point of view, Father Burke's book is, nevertheless, particularly apt for Anglicans.

§ Especially to parish priests and seminarians: *Soul Friend - A Study of Spirituality*, by Kenneth Leech, Rector of St. Matthew's Parish

Church, Bethnal Green (Sheldon Press, Marylebone Road, London NW1 4DU, £ 3.95). Developing the book from a School of Prayer for Ordinands at St. Augustine's College, Canterbury, the author brings together an accumulated body of wisdom and guidance from the Christian spiritual tradition. Father Leech provides invaluable material for spiritual direction. He also includes an excellent Appendix on sacramental confession of particular value to parish priests.

BY WILL AND DEED

☆ The Parish of the Transfiguration, Bat Cave, in the Diocese of Western North Carolina, has received a bequest of \$20,000 from the estate of Mrs. Kenneth S. (Maria Vegh) Wyatt, a native of Hungary, a longtime resident of New York, and in her later years a communicant of the parish.

☆ St. Bede's Parish, Santa Fe, New Mexico, in the Diocese of the Rio Grande, recently received \$5,000 from an anonymous donor.

☆ Mrs. Edmond M. Perry, widow of a Nampa, Idaho, dentist (d. 1974) left SPEAK, Inc., the non-profit parent corporation of *The Anglican Digest* and other Hillspeak activities, \$5,000.

Ye shall . . . pray for the ministers of God's Holy Word and Sacraments.

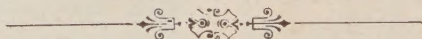
A PRAYER FOR THE SUMMER EMBER DAYS

Being the Wednesday, Friday, and Saturday

after Whitsunday, or, respectively,

in this Year of Grace, 6, 8, and 9 June

O GOD, who dost ever hallow and protect thy Church; Raise up therein, through thy Spirit, good and faithful stewards of the mysteries of Christ; that by their ministry and example thy people may abide in thy favour, and be guided in the way of truth; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Spirit ever, one God world without end.
Amen.



GOD'S BIDDING

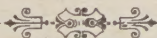
THE Church of which we are the priests and members puts forth definite claims to do, by an Apostolic Ministry, what God has bidden the Church to do. They are to administer the Sacraments — sacraments which profess to be a reality; a Baptism which regenerates; a Holy Eucharist which gives the threefold blessing of the presence of Christ by means of the sacramental Presence, and of union with Christ resulting therefrom to the penitent believer; to train up children with true Christian training; to preach the Gospel to sin-

ners, and to have the power to bind and to loose, in the Name of God and by His commission, the sin-stricken soul; in an age of materialism to present the supernatural world with all its hidden powers, to the acceptance of mankind; to preach chastity, honesty, family life and patriotism earnestness to the people; to visit the sick, to clothe the naked, to comfort prisoners, to soothe the dying, and to bear witness to the invisible bonds which bind the dead in one Communion. — James DeKoven in 1876

MAJESTY

THE words of the Book of Common Prayer are lean and delicately balanced. Having lived in Cranmer Tower in Lambeth Palace for over five years, with my bedroom above Cranmer's parlor, I can testify to the good side of that sensitive and vulnerable man, terrified by Henry's anger and awed by Tudor majesty. That majesty burned into the soul of the archbishop and his approach to Henry VIII. I know what it is to come into and leave the presence of my Sovereign. I have done it many time, liturgically, formally, socially. You take no liberties with majesty. That message rings loud and clear like a great tenor bell through the Prayer Book pages, and it is that which gives those glorious words the sense of transcendence and resounding quality which makes for ageless repetition and dignified declamation. We are an ahistorical lot, and in welcoming liturgical revision we must beware of the banal, the trivial, and the ugly in our approach to One who, after all is King of kings and

Lord of lords and the only Ruler of princes who from His throne beholdeth all dwellers upon earth. As a fellow honorary alumnus said in my pulpit, "God is not the guy next door". Before we pitch headlong into our rock masses, our balloon-fests, our banners with improving slogans, we need to remember not to confuse enjoyment with joy. Joy is a gift from God. He gives it, we don't create it. He bestows it as "in heart and mind we thither ascend", as we worship Him in spirit and in truth, ourselves forgotten in the wonder of the divine majesty which surrounds the Godhead. It is not meet to be cozy with God, and when we are tempted to make the Peace into an effusive and noisy backslapping hug-session, we could well remember we might be taking our Lord for granted, the Lord of glory whom we are not worthy to welcome under our roof. Think about it! Don't contribute to the general cheapening of our approach to Him! — A priest in the Diocese of New York



Nothing in life is more wonderful than faith — the one great moving force which we can neither weigh in the balance nor test in the crucible.
— Sir William Osler, Canadian physician (1849-1919)

THE BOOK OF COMMON PRAYER AND THE PROPOSED BOOK

(This is the sixth in a series of comparisons of the Book of Common Prayer [BCP] with the Proposed Prayer Book [PPB], the excerpts from which are photographically reproduced without editorial comment and, in the case of the PPB, by permission. ©1977 by Charles Mortimer Gilbert, Custodian of the Standard Book of Common Prayer. All rights reserved.)

From the Book of Common Prayer:

The Order for The Burial of the Dead

¶ *The Minister, meeting the Body, and going before it, either into the Church or towards the Grave, shall say or sing,*

I AM the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die.

I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though this body be destroyed, yet shall I see God: whom I shall see for myself, and mine eyes shall behold, and not as a stranger.

We brought nothing into this world, and it is certain we can carry nothing out. The LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

The Burial of the Dead:

Rite One

All stand while one or more of the following anthems are sung or said

I am the resurrection and the life, saith the Lord;
he that believeth in me, though he were dead, yet shall he live;
and whosoever liveth and believeth in me shall never die.

I know that my Redeemer liveth,
and that he shall stand at the latter day upon the earth;
and though this body be destroyed, yet shall I see God;
whom I shall see for myself and mine eyes shall behold,
and not as a stranger.

For none of us liveth to himself,
and no man dieth to himself.
For if we live, we live unto the Lord;
and if we die, we die unto the Lord.
Whether we live, therefore, or die, we are the Lord's.

Blessed are the dead who die in the Lord;
even so saith the Spirit, for they rest from their labors.

(Continued next page)



AT THE GRAVE.

¶ *When they come to the Grave, while the Body is made ready to be laid into the earth, shall be sung or said,*

MAN, that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death; of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

¶ *Then, while the earth shall be cast upon the Body by some standing by, the Minister shall say,*

UNTO Almighty God we commend the soul of our brother departed, and we commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection unto eternal life, through our Lord Jesus Christ; at whose coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious body; according to the mighty working whereby he is able to subdue all things unto himself.

(Continued next page)

The Committal

The following anthem is sung or said

In the midst of life we are in death;
of whom may we seek for succor,
but of thee, O Lord,
who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty,
O holy and most merciful Savior,
deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts;
shut not thy merciful ears to our prayer;
but spare us, Lord most holy, O God most mighty,
O holy and merciful Savior,
thou most worthy Judge eternal.
Suffer us not, at our last hour,
through any pains of death, to fall from thee.

Then, while earth is cast upon the coffin, the Celebrant says these words

In sure and certain hope of the resurrection to eternal life
through our Lord Jesus Christ, we commend to Almighty
God our *brother N*; and we commit *his* body to the ground;*
earth to earth, ashes to ashes, dust to dust. The Lord bless
him and keep *him*, the Lord make his face to shine upon *him*
and be gracious unto *him*, the Lord lift up his countenance
upon *him* and give *him* peace. Amen.

* Or the deep, or the elements, or its resting place.

(Continued next page)

The Committal

The following anthem or one of those on pages 491-492 is sung or said

Everyone the Father gives to me will come to me;
I will never turn away anyone who believes in me.

He who raised Jesus Christ from the dead
will also give new life to our mortal bodies
through his indwelling Spirit.

My heart, therefore, is glad, and my spirit rejoices;
my body also shall rest in hope.

You will show me the path of life;
in your presence there is fullness of joy,
and in your right hand are pleasures for evermore.

Then, while earth is cast upon the coffin, the Celebrant says these words

In sure and certain hope of the resurrection to eternal life
through our Lord Jesus Christ, we commend to Almighty
God our *brother N.*, and we commit *his* body to the ground;*
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him and keep *him*, the Lord make his face to shine upon *him*
and be gracious to *him*, the Lord lift up his countenance upon
him and give *him* peace. Amen.

*Or the deep, or the elements, or its resting place.



CREAM OF THE CROP

THE EBC as its spring book has made available to its members a thoroughly interesting completely rewarding study, *Can We Trust the Old Testament?*, which the author describes as a companion volume to Bishop Robinson's *Can We Trust the New Testament?* (published in 1977), and says that "it is meant to help those who want to know what the Old Testament is about, how it relates to the New Testament and is essential to its understanding, and why it can still be called the Word of God."

In his latest book William Neil has accurately distinguished myth, legend, science, and history to show the value of each in contributing to our knowledge of God and of His revelation.

Whatever some folks may think, the Old Testament has acquired an even greater respect among biblical scholars. Instead of worrying whether it can be trusted as history or science, we can now see the Bible for what it is: the collected literature, the spiritual legacy, of a people. The Bible is one book, not two books, or even three. The Old and New Testaments and the Apocrypha are bound not only by printers but by their contents. The first Christians saw that clearly

when they called the Old Testament Jewish background of Christianity *praeparatio evangelica* – the preparation for the Gospel. New Testament writers thought of themselves as the inheritors of the promises made to Israel as the people of God. Professor Neil writes: "Abraham was no obscure and ancient patriarch but the founder of the divine commonwealth to which they belonged. The primary proclamation of the Church was that the Scriptures had been fulfilled, that is, that the hopes and prayers of the Old Testament saints had come true."

Consequently, there are certain recurring patterns and themes which bind together the Old and New Testaments and Christ is the central figure of a divine revelation which extends from cover to cover of the Bible. We see that revelation as a whole: It is the record of God's acts for man's salvation. From that perspective Professor Neil shows that the Bible is really a drama in three acts. The prologue in Genesis 1-11 sets the whole of the drama in motion. The Bible begins with the claim that the world is no accident but the purposeful creation of a personal power who still maintains it in being and whose nature and

purposes become more fully revealed as the drama unfolds. The remainder of the Old Testament completes Act I and is designed to show us, in all the diversity of human nature and in all the diversity of human experience, that despite every encouragement and every opportunity, men alone are both unable and unwilling to reach the right relationship with God and one with another.

When men try everything and fail, God steps in to do for them what they cannot do for themselves. That is the theme of Act II of the drama — the shortest of the three acts — the Gospel. It brings us face to face with the most crucial question of all: Who was Jesus of Nazareth? The Christ-event is the heart of the divine drama. Professor Neil writes: "Act II compels us to accept or reject, as supremely true or fantastically incredible, that in a way which is ultimately beyond our understanding, God came down to us to lift us up to Him. God became man and lived and died for man's salvation. Nothing less, the Gospel message claims, could bring the world into the right relationship with its Creator."

Act III of the divine drama begins with the Acts of the Apostles, a small group of commonplace people who set out to turn the world upside down. Unlike the other two acts of the

drama, Act III is unfinished and we today are all players in it as we take our place in history. As Professor Neil describes the last act of the drama, "Wherever men and women in the name of Christ have tried or are still trying to reconcile man to God and man to man, the Holy Spirit who plays the leading role in this third act still holds the stage. In politics, social service, education and the ministry of healing, the Gospel is proclaimed as surely as from the pulpit."

Can We Trust the Old Testament? illuminates and enriches our understanding and love of the Bible as a whole. In plain and simple language, Professor Neil shows how the life and work of Jesus must be understood in the light of the sacred book which records the history of His people, the laws which governed their common life, the wisdom of their sages, the pronouncements of their prophets, and the inner life of their psalmist.

It will be remembered that William Neil is a minister of the Church of Scotland, and that the divines of that Presbyterian body have long been noted for their biblical interest and scholarship, of which William Neil is a good example.

Mr. Neil was born in Glasgow seventy years ago, received his early education at the Glasgow Academy, and later took his Master degree.

his Doctorate in Philosophy and Doctorate in Divinity from the Universities of Glasgow and Heidelberg. From 1936 to 1946 he was parish minister in Scotland during which time he also served as an Army Chaplain. From 1946 to 1953 Mr. Neil was a Lecturer at the University of Aberdeen, and, until 1975, was Warden of a college and Reader in Biblical Studies at the University of Nottingham. His most recent appointment has been as Professor of Divinity at the University of Salisbury, Rhodesia. Mr. Neil has written a number of well-received books, including *The Rediscovery of the Bible*, *Modern Man Looks at the Bible*, and

Harper's Bible Commentary. He is also the compiler of the *Concise Dictionary of Religious Quotations*. His book *The Difficult Sayings of Jesus* was a popular selection of the EBC in the summer of 1975, and we look forward to examining more of his books as they become available. —From "Embertidings"

[*Can We Trust the Old Testament?* is published in the United States by William B. Eerdmans Publishing Company, 255 Jefferson Avenue, S. E., Grand Rapids, Michigan 49502, \$6.95; EBC member price, including postage, \$5.98. See the coupon on the following page.]



JESUS AND THE CHURCH

A QUESTION about the Church is a question about Jesus; a question about Jesus is a question about the Church. Jesus Christ and the Church cannot be separated, because the Church is the Body of Christ and the Body belongs to Him.

That elemental Christian truth appears to have been lost. We have come to think that the Church belongs to us; that it can be made, remade, according to our will, our world-view, our needs, and our ends. The tendency is as old as the Church itself — read the letters

of St. Paul to the Corinthians. Twentieth century Anglicanism is very Corinthian, but we have the additional problem in the movement to relate Jesus to His own time, and to present the Christology of Gospel, Creed, and Liturgy as only one option up for debate within the Church itself. Bringing the authority of Jesus into question frees us from too costly an obedience, but it causes the division of the Church and the destruction of its identity. — A parish bulletin (Diocese of North Carolina)



AN INVITATION FROM THE EBC



ENROLL me as a member of the Episcopal Book Club. I understand that (a) four times a year, near the Ember Days, I shall receive a book about some phase of the Church's life and teaching, (b) each selection is unconditionally guaranteed to interest me, (c) if I do not wish to keep any book, I may return it within ten days after its arrival—otherwise I am to pay for it by the end of the month, and (d) I may cancel my membership in the EBC at any time by giving due notice to the Club.

- ☐ I am enclosing \$20.00 in advance payment for four seasons, with the understanding that at the end of that period I may (1) repeat the advance payment, (2) continue my membership on a season-to-season basis, or (3) tell the Club to cancel my membership.
- ☐ Bill me for each season's book when it is mailed.



- ☐ Begin my membership by sending me the selection, *Can We Trust the Old Testament?*

By paying for four seasons in advance, the book will cost me, as a member, only \$5.00, otherwise the selection will be billed to me at \$5.98, the EBC special price.

If I should not wish to keep the current selection, I may return it for credit (within ten days after its arrival)—as I may do with any EBC selection.

Mr.
Mrs.
Miss

My Name

Mailing Address

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WHEN I DIE

MY DEAR Harassed, Beloved Survivors —

During my funeral and the days immediately before it, this world of kind-hearted mortals will probably descend on you like a truck-load of bricks. Some of your friends, when they come in, will argue no matter what you do: if you cry, they will try to make you stop; if you act cheerful, they will tell you to relax and cry. Others will be more understanding and adapt their conversations to your mood.

Everybody will offer to do anything he can, but nobody can do the main thing that needs to be done, namely, to stop some painful practices and spiritual outrages, that have now become conventional, from landing on you out of the momentum of the past.

Nobody, that is, but me. That is why I am writing this letter.

The first thing to do is call your priest, not the mortician. Never mind if it is in the middle of the night; never mind if you haven't been to church lately; never mind what the circumstances are. Call your priest. He will be the one most competent to help with the arrangements. That, in the end,

will make things easier for you. Show him this letter, and let him take over.

I want my funeral to be in a church. I mean a real church, not a "funeral chapel" or "funeral church". I belong to the Church, so my funeral ought to be in the Church. Also, I think you will find it more helpful and satisfactory that way, although you may find this hard to see beforehand.

For the service, ask the priest to use the simple order provided by the Book of Common Prayer: no sermon, no eulogy, no "special" poetry, no "special" prayers. A sermon, or special poetry or prayer, would only lengthen the service and make it a burden. A eulogy would mean telling white lies at a time that particularly calls for the absolute truth.

And no solos, please. On the other hand, if you want choir or instrumental music, fine; but don't let others talk you into it.

No flowers in the church, please, except on the altar. There they proclaim the Resurrection. Elsewhere in the church, at a funeral, they seem to me to indicate either that you and I had been entered in some sort of popularity contest, or

that somebody is spending a good deal of money. I know that is not what they are intended to mean, but that it is what they say to me — and to others I have talked to. You can use the plan that is increasingly used now: let people give a little donation to their church or favorite charity instead, if they must spend their money.

Instead of flowers on the casket you can use the old Christian tradition of covering it with a pall — a fine, large cloth made for the purpose, used as the flag is used at military funerals. The pall gives no opportunity for man-made distinctions between rich and poor, good and bad, popular and unpopular.

Now, forgive me if I am just hard to get along with, but I do not want my body to be on display at any time after I no longer need it. I believe most people will be grateful in their hearts anyway if they are not expected to “pay their respects to the remains.”

Too many funerals show a direct and obvious contradiction between what the priest says and what the congregation does. The officiant's words indicate that what counts is the soul and only the soul, because it is still alive, and that the now dead body is no longer of any importance. When a casket is left open, and the people “pay respects” to the body, their action indicates the opposite: what really

counts is still the body and only the body, but when you bury my body, you are not burying me — you are burying nothing but earth, ashes and dust, quite as the burial office accurately and encouragingly points out.

That same principle is behind other details in this letter. For instance, I want the mortician to use the simplest, cheapest casket he can find. Even though it may be thought in bad taste, I still say cheapest. If it is covered with a pall, its looks will make no practical



difference anyway. More important, what honor or value there in spending a lot of money to glorify and protect unnaturally and artificially, the now useless machine that was provided for my temporary use on this planet?

And it doesn't matter to me whether or not my body is cremated. Please do whatever happens to cost less at the time and place. Decent burial does not mean expensive burial, as some seem to think. I know people often make expensive for fear others might think they did not care about the deceased, but there must be more effective ways of showing love than that of spending money on funerals and cemeteries. If anybody

bothers you about these things, all you need say is that that was the way I wanted it — that was my specific request.

You will doubtless have to make some kind of cemetery arrangements, but, of course, I want no costly stones around my grave — if possible, no stone at all. If rules or laws require identification, have it marked with a plain wooden cross, or some equally simple and unadorned, unpolished, uncarved marking. If not, leave it unmarked. You see, I am actually not seriously interested in being remembered in this world anyway. If I do any real good while I am here, it will still be good whether my name is connected with it or not.

I don't want you to revisit my grave. I have no intention of ever being anywhere near it after my funeral, so I do not see why you should be. Not that I have any grudge against it, but I hope to have more interesting things to do than worry over my ashes or dust, and I expect you to, also. As the angel said to the woman at the tomb of Jesus, "Why seek ye the living among the dead?"

So I ask for a simple and perhaps austere burial of my earthly machine, and I hope that this letter will make things a little easier for you, and may do its bit toward making funerals more Christian. — Taddled from *The Church Advocate* (Diocese of Lexington)

INVITATION

THERE is no better place to find true joy than at God's altar on a Sunday morning at corporate worship in the Holy Eucharist. In the midst of all the ugliness of the world, it is always refreshing to find that joy is really present in the world, especially in the Eucharistic presence of Christ.

In each Eucharist, Christ by the power of His Holy Spirit opens a window for us joyously to see, touch, taste, and feel Him. In the Eucharist, He touches us with His presence — and it is always a touch of love and joy.

The best way to overcome the gloom and depression that creep into our lives is to participate in the Sunday Eucharist. There is something about coming together at God's table that is uplifting and that points us toward those matters that are truly important in this life and for the life to come.

Come, let us enter into the joy of the Lord. — Taddled from a parish priest in the Diocese of Louisiana



The tragedy of today is not so much the noisiness of the bad people, but the silence of the good people. — A parish bulletin (Diocese of Rhode Island)

TIME AND PLACE

THOSE who believe women can be ordained have quite different convictions from those who don't and those convictions concern not only women and the priesthood but also our Lord Jesus Christ Himself.

Put it this way: Jesus did not choose a woman, not even His own mother, as one of the twelve Apostles. Those who want "priestesses" say that he was not able to do so because He lived in a "male-dominated" society and was forced to go along with convention. What kind of talk is that? Jesus, Son of God, forced to be conventional? Never! He was not "forced" to be or do anything, and was, in fact, most unconventional. Think of the kindly way He treated women, for instance, and slaves, and Gentiles, and people who were not very respectable. In fact, it was because He was so unconventional about Jewish traditions, religion, and customs that He was condemned to die on the Cross. People who talk about Jesus as "a man of His time" who determined His behavior by the social conditions of His age, are talking good Marxist Communist doctrine and not Christianity.

The fact is, of course, that God chose to send His Son into a patriarchal, or "male-dominated", so-

ciety. He could have become the member of a community, nation, or race (there were plenty of them) which was matriarchal, or "female-dominated", with goddesses, priestesses, and so on, as part of its religious belief. He could have been born into another age when women had been "emancipated" and "women's lib" was rampant and when there was an Equal Opportunities Commission to see that when the twelve Apostles were appointed no discrimination against women was exercised.

Jesus did not choose to be born in such circumstance or at such time. Though He had the whole span of history at His disposal as to time and the whole world as to place, He was deliberately born in what we now call the year 6 B.C. among people whose traditions and history had been moulded by God over the centuries for that very purpose. The whole process of Christ's coming into the world, yes, and His earthly life, death, resurrection, and ascension were all planned and ordered by the Father and what the Father does is not "determined" by anything "forced" upon Him. Those who think it is do not really believe He is God. — An English parish priest



GOD,

WHO AT SUNDRY
TIMES AND IN
DIVERSE MANNERS
SPAKE UNTO THE
FATHERS BY THE
PROPHETS, HATH IN
THESE LAST DAYS
SPOKEN UNTO US

By his

SON

epistle to the hebrews

Handset, as was last quarter's, in the Solemnis typeface, the spring 1979 bookmark (shown here somewhat reduced) is printed in green ink on green stock, and is available in packets of 25 for 75c. Postage and handling costs are included when remittance accompanies an order addressed to The Anglican Digest, Hillspcak, Eureka Springs, Arkansas 72632. Please specify Hillspcak Bookmark 79-A.

Worry is like
a rocking chair —
It will give you
something to do,
But it won't get
you anywhere

— A parish bulletin (Diocese of
Pennsylvania)

DISCIPLINE

OURS is becoming increasingly an age of permissiveness. The very words "duty", "requirement", "obligation", are scoffed at in every area of life, family, education, government, military service — and nowhere more so than within the Church. Already we are reaping bitter fruits of that sowing in our homes, all across the nation, and in the Church. No doubt it is true that every Christian act ought to proceed from love for the brethren, and no doubt our actions will be only imperfectly Christian until we have learned so to love. What shall we do? Is it enough for me to pray when I feel like it, to attend church when I am in the mood, to give as I feel inclined, to help my neighbor if I like him and it is convenient, to accept the principles of expedience in business and politics, excusing myself on the grounds that "after all, I'm only human"? Of course not. We are called to be disciples, and the very word shows us that disciples are people who have accepted a discipline. — The Bishop of Georgia

*What should not be heard by
little ears should not be said by big
mouths. — A parish bulletin (Dio-
cese of Western Kansas)*

THE HILLSPEAK CALENDAR

THIS calendar is followed in St. Mark's Chapel, Hillspeak, and is here presented with the thought that it may be of use to others, both priests and people (consult your parish bulletin for the schedule of services in your own parish). The order is that of the Book of Common Prayer, and its days are indicated in *italics*; incorporated are certain other days, most of which have been proposed by the Standing Liturgical Commission; the color proper for each day is indicated by initial and in parentheses. All Fridays in the year (except Christmas Day and the Epiphany, or any Friday which may intervene between those feasts) are days of abstinence.

JULY

- 1 Su *The Third Sunday after Trinity* (g)
- 4 We *Independence Day* (w)
- 8 Su *The Fourth Sunday after Trinity* (g)
- 11 We Saint Benedict of Nursia, Abbot of Monte Cassino (w)
- 15 Su *The Fifth Sunday after Trinity* (g)
- 17 Tu William White, Bishop of Pennsylvania (w)
- 22 Su *The Sixth Sunday after Trinity* (g)
- 23 Mo Saint Mary Magdalene (w) (transferred from 22 July)
- 24 Tu Saint Thomas à Kempis, Priest (w)
- 25 We *Saint James the Apostle* (r)
- 26 Th The Parents of the Blessed Virgin Mary (w)
- 27 Fr William Reed Huntington, Priest (w)
- 29 Su *The Seventh Sunday after Trinity* (g)
- 30 Mo William Wilberforce (w)
- 31 Tu Saint Joseph of Arimathea (w)

AUGUST

- 1 We Mary and Martha of Bethany (w) (transferred from 29 July)
- 5 Su *The Eighth Sunday after Trinity* (g)
- 6 Mo *The Transfiguration of Christ* (w)
- 7 Tu John Mason Neale, Priest (w)
- 8 We Saint Dominic, Priest and Friar (w)
- 10 Fr Saint Laurence, Deacon, and Martyr at Rome (r)

- 11 Sa Saint Clare, Abbess at Assisi (w)
- 12 Su *The Ninth Sunday after Trinity* (g)
- 13 Mo Jeremy Taylor, Bishop of Down, Connor, and Dromore (w)
- 15 We Saint Mary the Virgin (w)
- 18 Sa William Porcher DuBose, Priest (w)
- 19 Su *The Tenth Sunday after Trinity* (g)
- 20 Mo Saint Bernard, Abbot of Clairvaux (w)
- 24 Fr *Saint Bartholomew the Apostle* (r)
- 25 Sa Saint Louis, King of France (w)
- 26 Su *The Eleventh Sunday after Trinity* (g)
- 28 Tu Saint Augustine, Bishop of Hippo (w)
- 29 We The Beheading of Saint John Baptist (r)
- 31 Fr Saint Aidan, Bishop of Lindisfarne (w)

SEPTEMBER

- 2 Su *The Twelfth Sunday after Trinity* (g)
- 3 Mo The Martyrs of New Guinea (r) (transferred from 2 September)
- 9 Su *The Thirteenth Sunday after Trinity* (g)
- 12 We John Henry Hobart, Bishop of New York (w)
- 13 Th Saint Cyprian, Bishop and Martyr of Carthage (r)
- 14 Fr Holy Cross (r)
- 16 Su *The Fourteenth Sunday after Trinity* (g)
- 17 Mo Saint Ninian, Bishop in Galloway (w) (transferred from 16 September)
- 19 We *Ember Day* (v)
- 20 Th John Coleridge Patteson, Bishop of Melanesia, and his Companions, Martyrs (r)
- 21 Fr *Saint Matthew, Apostle and Evangelist* (r)



O ALMIGHTY God, who by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*



- 22 Sa *Ember Day* (v)
- 23 Su *The Fifteenth Sunday after Trinity* (g)
- 24 Mo Saint Theodore of Tarsus, Archbishop of Canterbury (w) (transferred from 19 September)
- 25 Tu Saint Sergius, Abbot of Holy Trinity, Moscow (w)
- 26 We Lancelot Andrewes, Bishop of Winchester (w)
- 29 Sa *Saint Michael and All Angels* (w)
- 30 Su *The Sixteenth Sunday after Trinity* (g)

(To be continued)

A TAD OR SO AGO

IF YOU go to the office, or the store, or the farm, rather than go to Church Sunday morning; if you buy a new car every year or so, and pledge \$1.00 a week to the support of the Church; if you go on long vacations and don't pay your pledge to the Church; if you say that the Church is always asking for money, and you don't give anyway, then the dollar sign is the symbol of your real god.

If you have company, if you play golf, if you stay in bed when it's raining, if you go fishing, if you loaf about the house — if you do these things rather than go to church Sunday morning . . . if you stay away from church because you do not like the music, or sermon, or priest, or somebody who goes regularly — if you let these things keep you away from church, then "I" is the symbol of your real god.

If you "worship God every Sunday in his Church" and if you say your prayers morning and night and grace at meals, if you fast on Fridays and before making your communion, if you regularly examine your life past and confess your sins, if you work with organizations of the Church, if you let nothing stand in the way of wor-

shipping God with all your heart and mind and soul, then the Cross is the symbol of your real God.

Think it over. In what class do you fit? It is your life that you are dealing with, and in the end (when our Lord shall come to judge the quick and the dead) you will be judged according to that life — the way you have lived it. — Taddled from a parish paper and reprinted from IITAD59

P prevent comes from the Latin word *prevenire* which means to anticipate or to come before. It is not really an English word at all. One of my private interests is "Middle English," but I have never found *prevent* in any Middle English poems or prose passages. The word was already archaic when the Prayer Book was first put into English in 1549 and was never used by the ordinary Englishman. Archbishop Cranmer kept it because he regarded it as an essential technical term in the Christian Religion. It occurs (outside the Psalms) in four places: in the Collects for Easter and Trinity XVII, and in Article XX where it is associated with grace; divine help, or favor, and the Christian doctrine that, because of

Original Sin the "preventing" or "prevenient" or "anticipating" grace of God must inspire a man to do good before he can do it. Once he has started to do good, the "co-operating" grace of God will complete it in him.

To let is to hinder or impede. It is related to the word *late*. To let a person is to make him late. Our sins "make us late" in "running the race that is set before us".

Naughty means to be worth naught — worth nothing, and therefore worthless. In former times it was much stronger than it is today.

Vulgar means something which belongs to the *vulgas* or common people. There is no snobbish overtone as it is used in the Prayer Book: it means ordinary, everyday — the sort of thing which everybody is familiar with.

Froward means awkward, difficult, stubborn, self-willed, perverse — the opposite of toward. It means from-ward, and is applied to a person who always wants to go in the opposite direction. — Taddled from *Church Illustrated* and reprinted from IITAD64

Usually, but not always, when one branch of the Church establishes an episcopal or archiepiscopal jurisdiction and gives it a name, a later-to-arrive branch will choose a different name for its ecclesiastical area. Not so in the case of Cape

Town, Province of South Africa: there is not only an Anglican Archbishop of Cape Town, but also a Roman one, and occasionally communications directed to one archbishop are delivered to the other.

An Anglican archbishop (1948-1957) opened such a letter which he read with increasing mystification until he came to the end, where the writer subscribed herself, "I kiss your Grace's sacred hands and remain . . ." He read-dressed the letter to the Roman archbishop and included the note, "Since the letter was addressed to me, I read it, but because osculations of this sort are not altogether customary in my jurisdiction, I concluded that the letter was not intended for me . . ."

A few days later he received a note from the Roman archbishop: "Thanks for the letter. It's a pity about the osculations. You don't know what you are missing." — Taddled from *Seek* (South Africa) and reprinted from IITAD69

When Christ said, "My kingdom is not of this world," He was, according to a clergyman, making a "political and earthly" statement.

Modernist clergymen, preaching the Social Gospel and, in some countries actually calling for armed revolution, have said many deplorable things lately, but I find the quoted piece of biblical interpretation among the most shocking.

Therein is neatly epitomized the great treason of the clergy today: people yearn for spiritual bread and are fed a political stone.

As the world becomes more intolerable, our need to believe in a kingdom which is not of this world becomes more profound — a longing revealed when the world is not at its worst but at its best, when political and social welfare are most beneficent. We see with awful clarity, that politics and social welfare are not enough, and never could be enough, for they do not touch the real springs of our trouble.

The rulers of this world, whether despots, or democratic politicians, or bureaucrats, can (and do) cause much suffering, but happiness is not theirs to give. To that problem only religion even claims to have an answer: it is the immense responsibility and privilege of the Church, but large sections of the Church seem to have forgotten it — or at least pushed it into second place. The tendency of modernist clergymen towards socialism goes with an unwarranted faith in political solutions and the belief that Christ's kingdom is of this world. Christ said it was not. Every

profession has its trend-setters, whose style and vocabulary are imitated — usually in a cheapened form — by the rest; and members of the clergy are no exception. Trendiness always has its own jargon, and a modernist clergyman is as immediately recognizable by his vocabulary as a trend-setter, or trend-follower (the same is true in other professions). Words like "stewardship" and "involvement" are fashionable, with the emphasis being on the secular, not the spiritual, duties of a Christian. The jargon is that of a specialized social worker rather than of a priest.

Not surprisingly, a lot of young people are turning away from the welfare-state version of Christianity towards mysticism and religions of the East. Men thirst for a kingdom which is not of this world, and, if the Christian Church no longer offers it, they will seek it elsewhere.

More and more I remember the advice given by Professor Jowett, the great Master of Balliol, a century ago, "You really must believe in God, my dear, in spite of what the clergy say." — Taddled from an article by Anthony Lejeune in *The Daily Telegraph* (London) and reprinted from IITAD74



The Church is the only fellowship in the world where the only requirement for membership is the unworthiness of the candidate. — A parish bulletin (Diocese of Milwaukee)

THE DIFFERENCE

TO OUTSIDERS, the most conspicuous virtue of the Episcopal Church is the beauty of its liturgy. Although many other Churches have borrowed liberally from the Book of Common Prayer, its majestic cadences still sound most at home in an Episcopal setting. If you have never heard a good choir leading an Episcopal congregation in the *Venite*, or a strong-voiced

Episcopal priest standing before the altar to open the Communion Service with the Prayer for the Whole State of Christ's Church, you do not know how poetic and uplifting corporate worship can be. Episcopalians know. And that's why they tend to be almost fanatically devoted to their Church. —Louis Cassels in *What's the Difference?*



DEPARTMENTS



AMEN

□ The National Aeronautic and Space Administration, after many of its elaborate tests, has declared the Shroud of Turin to be authentic; noted psychiatrists have put their heads together on what to do about depression and have concluded that "prayer is a resource to combat depressions"; and physicians have conducted research to find that there really is life after death. So Science is catching up with Christianity — and it is a very exciting thing to watch. —A parish bulletin (South Carolina)

□ Your Rector is asked over and over again, "Why is the Church in such a mess?" The answer is really

very simple: The clergy has failed to teach and the laity has failed to learn. —A parish bulletin (Diocese of Christ the King)

MAGNA CHARTA

□ The commemoration of the signing of *Magna Charta* (the Great Charter) does not yet appear in the Church's Calendar, but the anniversary of the signing of it on 15 June 1215 has, in a real sense, for the Churches of the Anglican Communion, the same significance that "Reformation Day" has for the protestant denominations. It was on that day that the Barons of England secured King John's signature to the Great Charter which

begins with the declaration: *Ecclesia Anglicana libera sit* (the Church of England shall be free). —A parish bulletin (Diocese of Minnesota)

NOSY PARKER

□ Matthew Parker, 71st Archbishop of Canterbury (1559-1576), early in the reign of Elizabeth I, sent questionnaires to all the parishes in England concerning the way in which priests and people conducted Church affairs. He won a reputation for nosiness that has made his name a byword in England. A nosy parker is one who pries into others' affairs. —Willard R. Espy in *Harper's Magazine*

SWITCH IN TIME

□ A printer's error in setting up the type for the parish magazine resulted in the following unfortunate record under the heading of Baptisms: "A. B. sin of X and YZ". Happily the error was spotted in the proof and the offending "sin" replaced by "son". —An English parish bulletin

WONDER WHY?

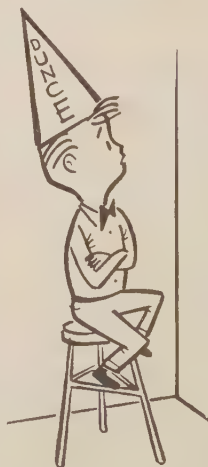
□ In the ten years since the 1967 General Convention in Seattle [as reported in the latest edition of *The Episcopal Church Annual*], the Church in the United States lost 121 parishes and missions, 267,115 communicants, and 503,523 baptized persons; in the

first seven years of the 60s, the Church lost 26 parishes and missions, gained 239,701 communicants, and gained 140,348 baptized persons. —A parish bulletin (Diocese of Oklahoma)

HOW'S THAT AGAIN?

□ Caption on a picture in a Canadian newspaper: "As Santa Claus says, it's always better to give than to receive . . ."

CORRECTION CORNER



□ All right, readers, one more try at our Canadian geography lesson: A Canadian Churchwoman, the wife of a priest, writes that we almost had it right, but that we still had our ecclesiastical and civil provinces a little jumbled. *Rupert's Land* is the

name of the diocese of which Winnipeg is the See City and is also the name of the ecclesiastical province which includes the Diocese of Rupert's Land. The civil province of Manitoba of which Winnipeg is the capital city.

□ Despite what TAD said, Christ Church, Portsmouth, is still in the

Diocese of New Hampshire, and it was from that church that the body of the distinguished priest, Julian Victor Langmead Casserley, was buried.

□ St. John's Diocesan Office, the source of Dean Goodall's excellent book, *Spirituality* (\$2.00 including postage), is correctly addressed at POB 25, Umtata, *Transkei* (the country derives its name from being across [trans] the Kei River).

□ The poem, "The Proposed Book of Common Prayer", which appeared in ITAD79, should have been identified as ©1977, Nancy Winters.

BOOKS WANTED

□ Operation Pass Along, which began its seventh year by passing along its 15,047th book, is looking, on behalf of priests, seminarians, and other Churchfolk, for books by St. Augustine, William Barclay, S. C. Carpenter, Percy Dearmer, Mirceau Eliade, Walter H. Frere, Charles Gore, George Herbert, and St. Ignatius.

Also, St. John of the Cross, Kenneth Escott Kirby, William Law, John Macquarrie, John Henry Newman, Origen, Roland F. Palmer, Arthur Michael Ramsey, Dorothy L. Sayers, Jeremy Taylor, Evelyn Underhill, Friedrich von Hugel, and J. W. C. Wand.

If you have any of their works with which you are willing to part, send them to: Operation Pass

Along, Hillspeak, Eureka Springs, Arkansas 72632. Check with your post office for the proper postage rate — books are much cheaper to mail than regular parcel post. Both the value of the books and the cost of shipping them to Hillspeak are tax deductible.

GOOD IDEA

□ In removing wax from metal or wood altar fixtures, try an electric hair dryer; it warms the wax enough to be wiped off with paper towels, takes less time, and does not clog the plumbing. —From a letter

THE HEART OF OUR FAITH

□ The belief in the deity of Jesus is not a triumphalist Jesus cult or the attribution to Jesus of a kind of Byzantine sovereignty. If such thoughts ever creep into the minds of Christians it is by way of gross perversion. To believe in the deity of Jesus is to believe in the self-giving God in His life, death and resurrection. The death and resurrection are the key to His divine sovereignty, and it is the sovereignty of self-giving love. —The 100th Archbishop of Canterbury in *Christian World*

JARGON

□ The world rattles with jargon, even within the assemblies of the Church! During a recent national meeting, a Canadian archdeacon

decided to jot down some of the jargon being uttered. He then combined the terms most frequently used to formulate the following "concise" statement:

May I share where I am coming from, a concern that keeps surfacing in terms of my personal mind-set which influences my life style and faith stance vis-a-vis my strategization of ministry so that I am unable to come to grips with some viable vehicle for the prioritization of the theologized models where it's at at this point in time.

English translation: I am having a problem expressing how I put my faith into practice. — *Caledonia Times* (Diocese of Caledonia)

TROPICAL GROWTH

□ Fifty years ago there were no more than 5 million Christians in Africa. Today there are 20 million Anglicans alone . . . and 500,000 of them live in the three countries (Zaire, Rwanda, and Burundi) which comprise the former Belgian Congo. — A parish bulletin (Diocese of Long Island)

MAKES THE HEART GLAD

□ To read in a letter from a priest in Rhodesia: The Africans have an enormous amount of faith in these times of open persecution of the Church by terrorists. They pack the churches full, loudly singing Christian hymns set to their tribal language and music which sounds

like a combination of model Greek Orthodox chanting with elaborate barbershop-quartet-style-harmony.

SIGN OF THE TIMES

□ The Anglican bishops of Canada have decided to allow admitted homosexuals to be ordained priests, but they must promise "to abstain from sexual acts with persons of the same sex . . ." — Taddled from *Canadian Churchman*

WARMS THE COCKLES

□ To receive an envelope, with no return address, addressed to *The Anglican Digest*, Eureka Springs, Arkansas, and, upon opening it, to find a "God bless you all" and a signature.



FINAL BEQUEST

PATRICK Henry's will concluded with these words: I have now disposed of all my property to my family. There is one thing more that I wish I could give them: that is the Christian religion. If they had that, and I had not given them one shilling, they would be rich; and if they had not that, and I had given them the world, they would be poor. — A parish bulletin (Diocese of Tennessee)

WHEN AND HOW THE ANGLICAN CHURCH

The eighth and final part in a series of reprints from a pamphlet of the same name compiled by Lewis Kirby, edited by Louis Foley, and published by Highlights, Kalamazoo, Michigan. The pamphlet, commissioned by St. Luke's Parish, Kalamazoo, is no longer in print nor are copies available from the parish.

ON PETER'S PRIVILEGE

THE Roman Church claims that Christ gave St. Peter special power and authority over the other Apostles. The claim is largely based upon two verses of Scripture known as the "Petrine Texts". In the first (St. Matthew 16:18), our Lord is quoted as saying to St. Peter: "And I say unto thee, That thou art Peter, and upon this rock I will build my church . . .". The statement was in any case a play upon words, since the name Peter meant "rock-man" or "man of rock". We are by no means forced to the conclusion that both "rocks" — St. Peter and the foundation of the Church — were meant to be the same. In fact, if we think of other celebrated sayings of Christ's, this play upon words might be taken as just another instance of our Lord's marvelous way of introducing an important remark in a manner particularly suited to the person addressed. It is a perfect way of assuring the person's attention from the start. So the figurative

reference to a "rock" as a "foundation" appropriately begins by reminding Peter that his own name has to do with the subject.

There is another consideration which seems more important. Anybody who has seriously studied literature knows how easily a quotation takes on an apparently different meaning when it is lifted out of context. For instance, many familiar lines from Shakespeare are often quoted with the thought that the words mean something which we realize they do not mean at all when we read the whole passage in which they occur. Now when we read the verses which precede the "Petrine Text" we find an answer to a direct question addressed to all the disciples.

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God." That faith in the Divinity of Christ, which is the very heart of our Creed, is what non-Roman Churches understand to the be "rock" on which Christ

meant that His Church would be built. Non-Roman scholars consider that interpretation the most intelligible and most reasonable. Otherwise, there is no very clear connection between the "rock" statement and the conversation that went just before, whereas the whole passage takes on a definitely unified meaning as soon as we decide that the foundation of the Church is the belief in Christ as the Son of God.

It is reasonable to suppose that the age nearest to the time of the Apostles is the age which best preserves their teachings. History tells us, however, that only seventeen of the early Fathers of the Church taught that St. Peter himself was meant to be the "rock" upon which Christ promised to build His Church, while 44 of the early Fathers taught that the "rock" meant the faith which Peter professed. Some biblical scholars state that the writings of St. Ambrose (340-397), St. Augustine (354-430), and other early Church authorities, indicate that those men had no idea that St. Peter was divinely appointed to a position higher than that of the other Apostles.

The other Petrine Text upon which Romanists lay stress are the verses (St. John 21:15-17) concerning Christ's charge to Peter: "Feed my lambs . . . Feed my sheep." Rome claims that that was

a commission to St. Peter to be the shepherd or leader of all faithful Christians. Other Churchmen believe rather that Christ gave equal authority to all His Apostles, and through them to the episcopate as a whole. Every bishop has a right to carry the crozier which symbolically represents his calling as a "shepherd".

ANGLICAN ORDERS

Since the Reformation, Protestant churches have been divided and subdivided until there are several hundred different bodies. Most of them claim that their teachings are based solely on the Bible. Some of those denominations do not seem to have a very realistic notion of how the Bible was put together. They do not seem to realize that it contains after all, only a partial record of the early life of the Church.

Within modern times there have been a number of movements to promote better understanding between different religious bodies. Near the close of the nineteenth century, a number of English and French Churchmen held a series of unofficial meetings with the aim of bringing about a better understanding between the English and Roman Churches. Those meetings aroused a discussion about Holy Orders and the continuity of Apostolic Ministry. In the past there had been in the English

Church a good many rebellious Puritans who were opposed to its having an Apostolic Ministry, and said much against retaining that heritage. So the question was raised: Had English Churchmen actually been able to continue the Apostolic Ministry despite the efforts of the Puritans to do away with it? To satisfy the French Churchmen, Pope Leo XIII was asked to give his opinion on the matter.

English Romanists were clamoring for an adverse opinion, believing that a favorable one would put them at a disadvantage in gaining converts. If the Pope should decide that Anglican Orders were valid, then Romanists who were dissatisfied with their own Church might be encouraged to go over to the Anglican Communion.

Leo appointed a committee to look into the matter. The committee was reported to have been at first about equally divided in its opinions. Finally the Pope rendered the sort of decision that the English Romanists had hoped he would make: he claimed that the continuity of the Apostolic Ministry in England depended upon the sufficiency of the revised Ordinal of 1550, called the Edwardine Ordinal — the rite used in the consecration of Archbishop Parker in 1559 and other bishops down to the year 1662. Leo found no fault

with the Ordinal as revised in 1662, but held that the revision came too late. He assumed that in the meantime the English Church had lost its Apostolic Ministry, and so no longer held, in 1662, any validly ordained bishops who could in turn confer valid Holy Orders.

The Pope claimed that the Ordinal of 1550 was deficient in "form" in the words used by the bishops at the time of the laying on of hands on the head of Matthew Parker in the ancient rite of consecration. He mentioned also the omission of ceremonials which would not now be regarded as essential, as they were also omitted in earlier ordinations in the Roman Church. Leo said further that even if the form of the ordinal were valid, Parker's consecration would still be insufficient to confer valid Holy Orders because of lack of "intention". That is, he claimed that the bishops who consecrated Parker did not believe in the necessity of Apostolic Orders, and therefore really had no intention of conferring them. His condemnation of the Edwardine Ordinal and of the validity of Parker's consecration under that form, resulted in a careful study of the forms of ordinals used in consecrating bishops in the early years of the Roman Church. It was found that there had been a number of changes in the first thousand years. Earlier ordinals were seen to have

the same "deficiency of form" alleged against the 1550 Ordinal. It was also found that Archbishop Cranmer had taken the Anglican form from a Pontifical used earlier by the Church, so that if the lack of "form" took away the value from Anglican Holy Orders then it necessarily did the same to Roman Orders!

In denying proper "intention" in Parker's consecration, the Pope had reference to the Puritan party in the Church of England. When Pope Pius V ex-communicated Queen Elizabeth, he charged her with being a Calvinist. He accused her of "participation in the impious mysteries of Calvin", and thus classed her with the Puritan party. The Puritans had regarded the Holy Orders of the Church as "popish", and therefore were opposed to continuing them. The historical fact is that the Puritans were not the whole Church, however, and did not make their opinion prevail to prevent Matthew Parker's proper consecration. All

that history tells us about the four bishops who took part in that ceremony, and about Elizabeth, leaves no doubt that they had every intention of continuing the true Apostolic Ministry of the Church. The Preface to the Ordinal of 1550 stated: "The Church of England intends to continue the Orders which have been in Christ's Church from the Apostles' time."

CATHOLIC CHURCH

The word catholic, which means "universal" [one, all over], can still be used in English in its fundamental meaning, with no religious reference whatsoever. Nowadays, however, most people seem to associate it always with the Church of Rome, a practice quite understandable in countries where there is no other Church that is Catholic, so that the terms are practically synonymous. The Anglican Churches, however, — like the Eastern Churches which Rome calls "schismatic" — have every right to call themselves Catholic. Our

O GOD, who on the mount didst reveal to chosen witnesses thine only-begotten Son wonderfully transfigured, in raiment white and glistering; Mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in his beauty, who with thee, O Father, and thee, O Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

Creed still expresses our belief in the "Catholic and Apostolic Church".

Since the Reformation, the policy of many Protestant denominations has been to steer clear of doing anything which the Roman Church does — which is a kind of servitude, if only in a negative way. In general, Anglican Churches follow no such practice. They are not trying to spite Rome by discarding any of the good things which they think of as belonging to the Church as a whole. So they are not afraid of liturgies, ceremonials, feast-days, or anything else in ecclesiastical tradition, just because Rome also carries them on. They have resisted what seemed to be exaggerated pretensions to power and authority on the part of the papacy, and rejected errors which have been added to the Catholic faith. On the whole, they have faithfully followed their own tradition which they believe to be as truly Apostolic as any other.

Anglican Churches, throughout their history, have not held to any merely negative position of "protest". In fact, most Protestant bodies have seemed especially antagonistic toward features of the Roman Church which from the Anglican point of view appear to be secondary, or harmless, or positively good, or even fundamentally right. Many Protestants object to altars or crosses; to the use of

vestments which may add a timeless dignity to church services instead of distracting attention by the "ever-changing fashions" of human clothing; to kneeling in prayer, or to processions, or to other age-old customs which Anglicans look upon as good manners of reverence in the house of God. What is more important, many Protestant bodies seem indifferent toward certain positive matters which the historic Church has treated as of basic value from the beginning. They neglect the Sacraments, most notably the fundamental Sacrament of Holy Communion or the Eucharist which Christ commanded. Many are inclined to speak slightly or even contemptuously of "creeds", whereas the Anglican Churches hold to the Creed — a clear statement of "minimum essentials" with plenty of room for individual conscience — as to something at least as essential as a Constitution or Bill of Rights is to an orderly government. They pass lightly over the doctrine of the divinity of Christ, which Anglicans believe to be the very "rock" on which our Lord meant that His Church should be built.

Anglican Churches do not go along with those Protestant bodies which take for granted that the means which Christ's Apostles established to carry on the ministry of the Church were of no impor-

tance. It is not an Anglican belief that a true Christian "church" is simply an organization gotten together by anybody or any group which may have a mind to do so. While Anglican Churches make no dogmatic statement that the means of grace, or the hope of eternal life, will be denied to sincere worshippers in any religion, it leaves to such people the responsibility for the independent attitude which they have assumed.

A great many people completely fail to understand the Anglican position: they do not even start with the same meaning of the word "church". So the Anglican Church, which has been as tolerant in its attitude as any Church has ever been, is subject to more misunderstanding and misinterpretation than any other. Yet if the world is really growing in education and enlightenment, there is surely good reason to believe that time is on the side of the Anglican Churches.

SECURITY

THE Gospel is not only a program for action, it is also a proclamation of the power at our disposal. Moreover, forgiving and healing should characterize our treatment of each other. Christ's manner of

action has to be the model for ours. As pastors, we need to learn how to use that healing power, or how to be instruments enabling Him to exercise that power on one another. Just as I tend to believe that most people are sick rather than sinful, so too I think that the most corrosive factors in any community or family are the wounds which we unwittingly inflict on each other. They need forgiving and healing. Christ's forgiveness and healing and ours too. In both cases forgiving and healing are an expression of God's love at work in us and among us.

How may one summarize all this? Christ came not only to proclaim a message but to use healing power. He wishes to heal because we have wounds which paralyze genuine love: wounds which make us deaf to His words, blind to what He wants us to see. His healing brings happiness and freedom so that we can carry our burdens and serve more faithfully.

At the root of most people's problems is "insecurity" and with that goes fear. Insecurity needs to be healed with compassion and concern, so that love may cast it out. Secure in Christ, a Christian can be effective. —Basil Hume
Searching for God

A man's worst difficulties begin when he is able to do as he likes
—Thomas Huxley (1825-1895)

ACCORDING TO —

• William Temple, 98th Archbishop of Canterbury (1942-1944): I hold that Christians are responsible for endeavoring to apply the principles of their faith to the actual problems of life; to regard them not as a source of direct instructions but as an indication of the goal to be aimed at and as a standard of judgment to which policy must be referred.

• St. Paul the Apostle: Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which we received of us. (Ist Thessalonians 3:6)

• The Bishop of Newark: For the Church today, change will be the rule and stability the exception.

• The Bishop of Matabeleland: . . . like poetry, liturgy must be the best words in the best order. Liturgy is to be heard by the ear week by week, day by day. It is to be recited out loud. It is not a chatty little article in an ephemeral newspaper.

• C. S. Lewis in *Letters to Malcolm*: As long as you notice, and have to count the steps, you are not

dancing but only learning to dance. A good shoe is a shoe you don't notice. Good reading becomes possible when you need not consciously think about eyes, or light, or print or spelling. The perfect church service would be one we were almost unaware of; our attention would have been on God.

• An English priest: The possibilities of awe and mystery are built into all the Anglican services, wherever the word "holy", wherever the word "eternal", wherever the word "almighty" is used; wherever God is called Creator or Redeemer there is a potential conveyor of awe. Why, however, does it so rarely have any effect? Partly, I think, from lack of teaching, partly from faulty presentation. The most elaborate ceremonial can fail to produce it; the most beautiful words can fall flat. I do not know the answer, but I believe that the first necessity is for the officiant to be really worshipping and to mean every word that he says.

• The dean of a cathedral church: Parents who do not bring their children to Church School are leaving a vacuum in the minds of

their children. If children are not taught the Faith, they will sooner or later take on any "faith".

- A Diocese of California Churchman and member of the Federal Bar Association: The nation's intellect has been assaulted with the introduction of an air of permissiveness called "The New Morality" — which, in my opinion, is nothing but a regurgitation of the oldest ideas of immorality known to man.

- The American Bible Society: At least one book of the Bible had been published in 1,660 languages or dialects by the end of 1978 (an increase of 29 since 1977), and the complete Bible has been published in 268 languages and the complete New Testament in 453.

BURIALS

† Kenneth Moir Carey, 70, Lord Bishop of Edinburgh from 1961 until his retirement in 1975, sometime principal of Westcott House at Cambridge University, and a priest since 1934; from St. Mary's Cathedral Church, Edinburgh.

† William Andrew Cecil Bennett, 78, Nova Scotia-born Premier of the Canadian Province of British Columbia (until 1972 when his Social Credit Party lost a provincial election) who, despite his con-

servative political leanings, expanded the state-owned railroad, entered the ferry business in competition with private companies, and expropriated a major power company, and whose son William is presently Premier; in Canada.

† Eldon Anthony Sylvester, Bishop of Belize (formerly British Honduras), a priest since 1956 and consecrated in 1972, with his wife, Sonia, both victims of an automobile accident; from the Cathedral Church of St. John in Belize City. [British Honduras, bordering on Mexico, to the North, and Guatemala, to the west and south, was discovered by Cortez about 1524, but its capital city of Belize was founded by British buccaneers and the country was settled by logwood cutters; the diocese was created in 1891 and is a part of the Province of the West Indies.]

RELEVANCE

THE main problem with the Proposed Prayer Book is that it does not reflect the teachings of the Gospel. It departs seriously from the teachings and practices of our Lord and the Apostles about Marriage, Ordination, and Baptism. It reflects instead late twentieth century American ideas and practice about those matters. In a few years

it will be obsolete as far as then current thinking is concerned and presumably will need to be revised again to reflect new novelties and fashions in religion which will then be current.

The Christian religion is not ours to fashion as we please, nor are we to try to conform it to the spirit of the age. It belongs to our Lord and we have no right to alter what He said and did. If the Gospel message is not relevant to late twentieth century thinking then heaven help late twentieth century thinking. We need to be relevant to our Lord, not the other way around. —A parish bulletin (Diocese of Quincy)

WORST SIN

DOROTHY L. Sayers, the famous theologian of the Anglican Church and detective story writer, once wrote a book called *The Other Six Deadly Sins*. She chose the title because an Oxford student once approached her after a lecture in which she mentioned the seven deadly sins, and said, "I know about sex but what are the other six deadly sins?"

I would like to tell you about what is, in my opinion, the worst sin of all. Perhaps it is not the one you would expect. Spiritual pride

is, for Christians, about the most serious sin you can possibly commit. Spiritual pride is the action of condemning other people because they do not approach God in the way you do. It is the sin of saying to others, "You haven't had the experience I had, and therefore your Christian faith is not authentic. Your Christianity is not complete or full or true because you have not had the feelings I have had."

Spiritual pride is especially dangerous to those who have had a real and valid experience of the presence of God in their lives. By its very nature, spiritual pride is a special temptation to those of us who have participated actively in Church renewal. We need to remember every day that none of our modern movements was created by Christ Himself. Those of us who have been blessed with some spiritual experience need to be especially watchful lest we imply by our words or actions that ours is the only way to approach God. Spiritual pride is so devilishly dangerous because it tempts people who love God to despise their neighbors. Make no mistake about it, everything that is not done with love is disobedience and sin against God. —A parish priest in the Diocese of Los Angeles



THE POWER OF WORDS

THE power of words is not to be thought small. Spoken or written, they possess strength greater than the arm and are more cutting than the sword. Like fire, they have the potential to warm and fashion, but they can also burn and destroy. Words express the satisfaction of genuine existence as well as the blasphemies directed toward one's neighbor. Either way they are telling of the individual who utters them — and more so than the individual against whom they are spoken.

Great damage is inflicted by the tongue. We speak of others in critical and censoring tones. We find, even search for, traits that we dislike and then augment them in discourse so that we either damn by faint praise or outright criticism. Either way gossip achieves its goal of besmearing another. If one is talked about long enough surely something bad will surface, and it is a human tendency to remember the bad and forget the good.

It is unfortunately natural that gossip occurs within the believing community. In the Church so many aspects of man come together that it is unavoidable. St. Paul in writing to the Romans exhorted the Church to be wary of "whisperers and scandal-mongers." That advice is still good. St. James says, "For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison."

Gossip is cured by an enthusiastic approach to living that focuses upon things of enduring importance and value. The tongue is tamed by God who, if allowed to lift man from the pettiness of his world. The gossip is one who experiences a life of such dismal shallowness that his dissatisfaction causes him to put others beneath him in a futile attempt at self-elevation. When he speaks ill of

O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things.

(St. Matthew 12:34-35)

Others there is a secret, possibly unknown, yearning to be like those of whom he speaks.

What the gossip does not realize is that he, in acknowledging his own smallness, is paying tribute to the subject of his scorn. When the affairs of others cause him to dwell incessantly upon them, he is admitting that from his own emptiness there is something in another that has captured his whole interest. There is a poetic justice that in seeking to hurt others the gossip damages himself.

Thus it is God who must save us from ourselves. By turning to Him and in seeking His purpose we find that the affairs of men are trivial in comparison. A life oriented toward the heavens has little inclination to dwell upon the small, petty happenings of others. The "deadly poison" is diluted beyond recognition when mixed with "living water". As a writer of Proverbs has it, "The words of good men are a fountain of life." — Taddled from a parish bulletin (Diocese of Dallas)

SERVANT

ON A cold winter day during the Revolutionary War, General Washington walked down the road to where the soldiers were fortifying the camp. Because his collar was turned up and his hat pulled down nobody recognized the Commander in Chief of the Continental Army. He stopped to observe some soldiers building a breastwork of logs. The men tugged on a large heavy log while their corporal stood giving orders. "Alright, up with it!" he cried. "Now altogether, push!" The men gave a great heave, but the log got away from them and slide back. Again the corporal shouted his commands. Again the men raised the log and just as it was near the place

they wanted it they started to slip and the log was about to get away from them again. Washington ran forward and threw his muscle into the struggle and the log dropped into place.

"Why don't you help your men when they need a hand?" Washington asked. "Why, because I'm a corporal," the man said. "Well, I'm the Commander in Chief," said Washington, throwing open his coat to reveal his uniform. "Next time you've got a log too heavy for your men to lift, send for me!"

Jesus said to His men, "Whosoever will be chief among you, let him be your servant." — A parish bulletin (Diocese of Iowa)

CONFIRMONY

IRVING Peake Jonson, colorful IV Bishop of Colorado (1918-1938), visited a mission in a remote mountain town in his diocese a whole month earlier than scheduled. He could not leave until the next train came through so he rounded up as many people as he could for an impromptu service. After the sermon he announced, "If there are any here tonight already prepared for confirmation, let them come forward and I will

confirm them now." With that a young man and woman came up to the rail — and were confirmed.

A month later he returned for his scheduled visitation. Toward the end of his visit he asked the Vicar where the young couple were whom he had confirmed the month before. "Confirmed!" exclaimed the Vicar. "Bishop, they thought you married them and they are still on their honeymoon."

—A diocesan periodical



THE ACCESSIBLE CHURCH

THIS parish church is open every day from seven a.m. until late at night. The front doors stand wide open in temperate weather and unlocked, though closed, in colder times. Thus, if you find the gates to the cloister columbarium locked, you can always get in through the church and out the cloister door. We lock the iron gates at dusk and lights are on in the area to protect the columbarium from possible vandalism or misuse. Three weeks ago, a thief stole two of our hanging ferns that all summer long adorned the entryway that frames our front church doors. We are exposed to such losses even though I

lock up each night, but I consider it more important to have the church open all day and part of the evening. The accessible church says something, even to people whose own church buildings are locked when services are over. Even if the casual passer-by never comes in, that person knows that he can get inside if an emergency presses him to look for a holy place where he can sit or pray in the presence of the Lord. It says, "Here is a place of prayer", not a meeting house for Sundays or a hall for funerals and weddings. Many times when I have gone through the church to get from the rectory, people have been

there on matters of the spirit. Often I have found other people late at night holding their problems and prayers before God in our parish church. We are in custody of a church where the Lord's Presence is. We do not have a sanctuary light because it is pretty or churchy looking but because the sacramental Presence is there and thus, He is there in a way different from any other place. When our English priest visitor was here for a month last year he visited six churches in our area and found none of them had their front doors unlocked even in the daytime. Remember that our parish church is different — open for anybody to visit, pray, or just sight-see. — A parish priest in the Diocese of Chicago



The Church is made up of willing members: some willing to work and others willing to let them. — A church periodical



TIME ENOUGH

"That was a fine sermon," said the parishioner to the pastor. "Are you going to have it published?" "Only posthumously," said the pastor with a smile. "Good!" replied the parishioner. "The sooner the better." — A church periodical

When asked who defeated the Philistines, a boy in Sunday school replied, "I don't keep up with the minor league teams." — *Pulpit Digest*

QUARTER WATCH



When a delegate to the latest annual convention of the Diocese of Southern Ohio (set apart from the Diocese of Ohio over 100 years ago, with the See City as Cincinnati, but still lacking a cathedral church), informed his fellow delegates that the Bishop's present salary of \$112,000 (from an endowment fund set up for that singular purpose) was "disheartening", and that no one is worth that much, the Bishop agreed with him, and revealed that "he [the Bishop] gives away more than half his income each year." The present Bishop is John McGill Krumm (b. 1913), sometime Rector of Ascension Parish, New York City, and before that Dean of St. Paul's Cathedral Church, Los Angeles, and author of a 1967 EBC selection, *The Art of Being a Sinner*. Bishop Krumm was consecrated in 1971; his immediate predecessors, still living, are Roger Wilson Blanchard (b. 1901, consecrated 1958, enthroned 1959, and after four years

as Executive Vice President of the Executive Council of the national Church, retired in 1974), and Henry Wise Hobson (b. 1891, consecrated 1930, enthroned 1931, retired 1959).

¶Neither *The Anglican Digest* nor the Episcopal Book Club sell or rent their mailing lists.

¶In the Chapel of the Mother House of the 80-year-old Community of the Transfiguration in Glendale, Ohio, the Bishop of Southern Ohio received the life vows of two sisters recently.

¶On the Feast of St. Patrick and its 91st anniversary, St. Paul's College (founded 1888, coeducational), Lawrenceville, in the Diocese of Southern Virginia, broke ground for a new wing for the college's Russell (after the Rev'd James Solomon Russell, its founder) Memorial Library, to double stack and study space for the 600 students.

¶Delegates to the 141st convention of the Diocese of Louisiana (See City: New Orleans) gave their second favorable vote for creation of a new diocese. The primary convention of the new diocese (as yet unnamed) is scheduled for October in Alexandria (175 air miles northwest of New Orleans).

¶In response to continuing requests for the Altar Edition of *The Anglican Missal*, the Frank Gavin Liturgical Foundation (POB 25, Mount Sinai, New York 11766) has

made a limited printing at \$125.00 per copy. The foundation's telephone number is 516-473-0659.

¶Bring a friend to church. Somebody brought you.

¶Hearty thanks to the unknown donor in the Camden, New Jersey area who sent twelve books to Operation Pass Along. You will be pleased to know, Sir or Madam, that some of the books were passed along the very day they arrived.

¶Twelve Limoges enamel plaques depicting the life of Christ and dating back to about 1550 were sold recently for Old Wye Church, Wye Mills, Maryland, in the Diocese of Easton, by Christie's Auction House in London for \$110,000.

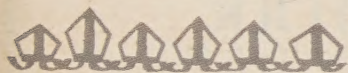


¶The thirteen-day 66th General Convention of the Church will convene in the Denver (Colorado) Convention Center

plex on Sunday, 9 September 1979, although many conventional activities will begin the day before.

¶The Fellowship of Concerned Churchmen, of which *The Anglican Digest* is a member, planning to shift the focal point of its activities. Its president, the Rev'd Carroll E. Simcox, former editor of *The Living Church*, and who was re-elected for a second turn at the Fellowship's annual

meeting, in Charleston, South Carolina, said, "We now plan to devote our major effort toward the development and distribution of Christian education materials." The Fellowship membership consists of some twenty Church-related organizations and publications.



¶ On the Feast of St. Patrick and in the Church of St. Hilda of Whitby, in Washington, D. C., Charles Dale David Doren, I Bishop of the Anglican Diocese of the Midwest was translated to, and enthroned as I Bishop of, the Diocese of the Mid-Atlantic States.

¶ Colin Winter, expelled from Namibia by the government in 1972 and now living in exile, has been reelected Bishop-in-exile of

Damaraland by the Anglican Church in Namibia for the third time.

¶ On the Feast of the Conversion of St. Paul and in the Cathedral Church of St. John the Evangelist, Leigh Allen Wallace, Jr., 51, Oklahoma-born and Montana-educated, a priest since 1963 and most recently Rector of Holy Spirit, Missoula, in the Diocese of Montana, was consecrated VI Bishop of Spokane (eastern Washington and northern Idaho) in apostolic succession to John Raymond Wyatt, 65, retired.

¶ In Trinity Cathedral Church, Miami, and on the Feast of St. Gregory the Illuminator, Calvin Onderdonk Schofield, Jr., 46, a priest since 1962 and most recently Rector of St. Andrews Parish in the See City, was consecrated Bishop Coadjutor of Southeast Florida.

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